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the war cry

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA



Sunday, November 2nd

Vocation and Commitment

THERE is always an aura of holy happiness when dedicated young Salvationists gather together. In their Army activities they develop a shockproof faith, a hungry mind and a thick skin. Their gospel concerns the whole of life and to this end they take in as much as they can absorb. That is why they can cheerfully do without what many young people live for. For a mind which is greedy for life and hungry for everything human, full-time service for God offers a wonderful challenge.

November 1, 1969

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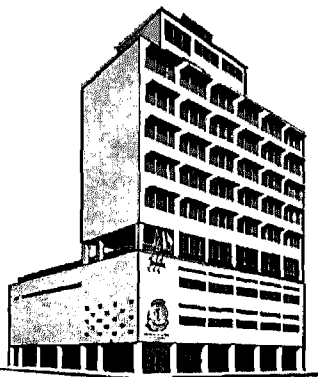
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IN THIS ISSUE



THIS issue of "The War Cry" has a deliberate theme which is stated in the two words on the front cover — vocation and commitment.

The Sunday following this week's date of issue is known in The Salvation Army as Vocation and Commitment Sunday. Emphasis is placed on the clear call of God to definite service for the Lord.

The person responsible for candidates writes on the opposite page about God's clear purposes in calling some to a life of ministry as officers. The British Commissioner tells on page five of the intense personal demands which characterize the life of a person who is wholly committed to this ministry.

Quite often, however, the real leavening influence of the Army has been evident in the changed life of an ordinary person who has tried to do God's work in His strength. Such was the case with "Orange Harriett" — one whose life of commitment to Christ led her to a vocation of soul-winning (see page sixteen).

Even though the Army headquarters building on Albert Street, in Toronto, is physically the Army's centre for the Territory, Salvationists know in their hearts that the Army is where its people are — in the town and cities of the land — showing by their commitment to Jesus Christ that vocation is possible — anywhere.

EDITORIAL:

The Busyness of the Church

WHEN someone suggested to a clergyman that Sunday was his busiest day he protested that, though he might have five or six services between hurried meals, though he might finish the day uplifted, downcast, excited or depressed — and exhausted, the Sabbath was not his busy day. His busy times, he explained, were during the week with all the minor details of parish organization. He did not regard the fostering of personal relationships as occasions for busyness, nor did he feel at all busy when worshipping God.

What this cleric would seem to be saying, then, is that when allowed to pursue his primary function the parson is never busy — or ought not to be, for the conduct of public worship or private counselling demands the relaxed, unhurried atmosphere of waiting upon God.

That is why he should be absolved as far as possible from the necessary business — and particularly the busyness — of the church. By the same token the Salvation Army corps officer should have the fullest support of devoted local officers and soldiers, if he is to serve the people in the best way.

Tomorrow is Vocation and Commitment Sunday. It provides an opportunity for every Salvationist — particularly the lay Salvationist — to consider before God how he could better serve Him. There are three avenues of service open to him.

There is full-time service in the Army. For the young person under thirty this may mean the call to officership, or, for the middle-aged, pulling up the tent pegs to take up corps officer duties as an Auxiliary-Captain. For the trained teacher or doctor this may mean offering to give a few years of service to relieve a Salvation

Army missionary-doctor or school principal overseas. It may mean giving service as a secretary or accountant in an Army institution or office for a substantially smaller salary than could be secured elsewhere — a vocation, incidentally which many non-Salvationists happily follow.

There is local officership. A great deal of a corps officer's time is dissipated by having to run leaderless sections, or deal with organizational details which ought to be wholly undertaken by others. This is the kind of busyness which saps his energies and tires his mind, unfitting him for the tasks that are his peculiar preserve.

Essential to effective service for God, however, is the lay ministry outside the corps programme — the church in the world. The Christian nurse, the Christian schoolteacher, journalist, probation officer, welfare worker, town councillor and trade union official are obviously in the vanguard. But the Christian neighbour and God's man on the factory floor are also in the front line. Those who never go near a church and therefore know no minister to whom they can turn with their problems, will readily turn to the Christian work-fellow whom they have learned to respect and trust.

Vocation and commitment means being the best that I can be. It means a glad sacrifice of time spent in the pursuit of wealth and pleasure — the unnecessary busyness of life — in order that I can attend to God's business. It means undertaking extra tasks to relieve others who are able to perform those I cannot.

Above all it means more attention to my devotional life. "Far past my busy hands, thine eye doth see." Busyness is no substitute for prayer.

Comment by CAPTAIN EARL ROBINSON on the

Handbook of Doctrine

The long-awaited, revised, 1969 edition is now on sale

ESSENTIALLY Christianity is a way of life rather than a set of doctrines or a theological system with which one must be in intellectual agreement. But what one believes is important. The writer of the Proverbs said that as a man thinketh in his heart, so is he (Proverb 23: 7). In other words, what he believes or thinks determines the kind of person he is and what he does. Of much importance, therefore, is the issue of a new *Handbook of Doctrine* as a commentary on the eleven doctrines of The Salvation Army, and consequently a commentary on the kind of people The Salvation Army is, and the kind of work it does.

The first *Handbook of Doctrine* dates back to 1881. Since that time there have been several revisions, the last of which appeared in 1935. The present revision has been in various stages of re-writing since 1958 and final production is the result of many individuals working through a Doctrine Council and then proofs of final scripts being forwarded to all Commissioners and Lieutenant-Commissioners for approval and comment before being sent to press after the Council's final meeting on January 10th, 1969.

It should be noted that a revision of the Handbook in no way indicates a revision of Salvation Army doctrine. The eleven Arti-

cles of Faith of The Salvation Army remain unchanged as legally incorporated in the Deed Poll of 1878. What the Handbook does is to seek to give plain statements which reveal the biblical foundations of the eleven articles and which interpret the meaning of the articles in a reasoned and theological manner. The General Order prefacing the book sets out the purpose of this Handbook as being the same as the purpose of those books preceding it, namely "an exposition of the principal doctrines of The Salvation Army as set forth in its Deed Poll of 1878."

Contents

The Handbook contains eleven

chapters, and the titles of the chapters in themselves outline the doctrines under study and give a good idea of the main contents of the book:

1. The Study of Doctrine
2. The Bible as the Basis of Christian Doctrine
3. God
4. Jesus Christ
5. The Holy Spirit
6. Man's Distinctive Endowments and Sinful State
7. Salvation Provided
8. Salvation Received
9. Salvation Maintained
10. Sanctification
11. The Ultimate Destiny of Man

An appendix also occurs at the conclusion of the book indicating the relation of our statement of doctrine to the Sacraments and quoting the Apostles' Creed and the Nicene Creed.

Each chapter is related explicitly to one or more of the eleven doctrines and provides an historical, scriptural and theological

(Continued on page 14)

IT has been pointed out that many young people today go out together to shop. One American commentator says that this fact is "as menacing to us as the fact that kids were necking was menacing to grandma. When a people becomes so soulless that hours once spent in love and friendship are spent in the selection of stuff to buy, it means that our affluence is about to destroy our life. What a sad day for the human race when buying stuff is preferred to the careless, impractical raptures of first love."

Perhaps such a commentary is too drastic, and certainly it is debatable as to whether or not this generation is any more concerned about "stuff" than were former generations. Indeed, there are encouraging signs that many present-day young people are becoming fed up with the materialistic sense of values which has apparently been foundational to the lives of their parents. On the other hand, it is vital that adults and youth alike seriously assess the priorities to which they are committing their lives since the

to events; to feel significant as a co-worker in the great ongoing processes of life."

These are certainly not materialistic values. They are values related to the abstracts of life. From the religious viewpoint, we might even say that they are spiritual values. If St. Augustine was right when he prayed "Thou hast made us for Thyself and our hearts are restless until they find rest in Thee" then we can only feel happy and at peace with the world when we have a vital personal relationship with God. If there is any validity at all to the highest desires of the human heart for a life of purity and honesty and moral uprightness, then we can only feel worthy and noble as we link ourselves with a God who empowers us to live such a life. As to feeling effective and equal to events, even the most self-confident of men must feel extremely ineffective and unequal to the many destructive and discouraging events of life. To meet such events with any feeling of effectiveness, it takes a man with a strong Christian faith

time was certainly not all spent in getting things for themselves.

But this couple began to reassess their goals and values of life. To their amazement they found that the goals they had when they first became married had now fairly well been reached. They had all the things they had wanted, and yet their lives were not totally complete! They felt as though they were not being as significant as they might be as co-workers "in the ongoing processes of life." They projected a picture of themselves as reaching a comfortable retirement, looking back over their lives, and realizing that they had spent more time and attention on things which were passing than on processes which were ongoing.

And so a reversal took place in their lives. They entered the Salvation Army Training College to start a life with different goals and different values. That which had formed a part of their value system in the past and had caused them to "do their part for the Lord and the community," has begun to take the prominent place in their lives.

This couple feels that they will now be significant as co-workers in the great ongoing processes of life because they will be co-workers with God in His plans for men and the world as officers in The Salvation Army. They will be privileged to be a part of a work which will last, which will have an eternal nature to it, which will be ongoing. They can project a picture of themselves reaching retirement with a sense of fulfilment as they look back on lives which have been involved in God's work for God's world.

Such an illustration may not seem too closely related to the opening comment about the "careless, impractical raptures of first love." But there is this parallel: my friends are not nearly as interested in shopping for the things of life as they once were because their lives have become centred in a love for others and a love for God. There has been a change in their sense of values from "stuff" to "love," and from the transient to the ongoing!

THE divine appeal is not a sledge hammer planned to stun our bemused intellect into a numbed assent. God is not seeking the cringing response of some servile creature who does as he is told lest a worse thing befall him. He awaits the free response of the free man.

This is what holy living means — the dedication of as much as I possess to as much as I know of the will of God for me. And far from this total response cramping any man's style, it enables him who makes it and glorifies the God whose service is always perfect freedom.

—General Frederick Coult



from STUFF to LOVE

A message about life's commitment, from the Secretary for Candidates, Captain Earl Robinson, B.A., B.D.

effectiveness of one's life is inextricably related to one's sense of values.

Four Essential Values

A back issue of the *Royal Bank of Canada Monthly Letter* made a list of the principal things believed to be of value today, according to a public opinion poll. A writer put some of the things on this list together and suggested for essential values: "to feel happy and at peace with the world; to feel worthy and noble; to feel effective and equal

like unto that of the Apostle Paul who could say "I can do all things through Christ which strengtheneth me" (Philippians 4: 13).

A Co-Worker With God

And what about feeling "significant as a co-worker in the great ongoing processes of life"? Can such a feeling of significance be known by one whose existence has been spent in commitment to the transient things of life, processes which are not ongoing?

A young couple of my acquaintance had their hearts set on achieving the usually desired "fine things of life." The husband soon became quite successful in the business world and found himself drawing the kind of salary which enabled them to realize the fulfilment of their desires for such "fine things." With their three children they enjoyed their lovely home and the luxuries of life which surrounded them. Furthermore, they thought they were doing their part for the Lord and the community as active members of The Salvation Army. Their

For Sinners only!

MOST of us—and I'm no exception—would like to have some time when we are free to do nothing! Just take it easy; forget about the job for a while; do your own thing and just take off.

It sounds great and for many people this dream is what keeps them going. It's a funny thing though, when the time comes that responsibility no longer presses and the demands of work no longer breathe down your neck, you get tired of hanging around with nothing to do.

The whole business of life is "doing."

But doing what? Following whose plans? Listening to whose voice? Living by whose rules? In the answers to those questions lie all the difference in the quality of living.

Christians have the belief that God has SOME work for each person to do and ONLY that person can do it. No one can really take another person's place in God's work. Christians also believe that only work which is done for God will have true and lasting importance.

The meaning of life surely, is more than the week's pay. It is bound up in the purpose of God for each life. That's why, basically, people are happier when they're working. And I believe that they're happiest when that work is for God.

—JEREMIAH

MY DECISION FOR CHRIST

I KNOW THERE IS SOMETHING WRONG WITH MY PERSONAL LIFE AND THAT I NEED HELP. I BELIEVE THAT JESUS CHRIST CAN SAVE ME FROM THIS CONDITION. I NOW ASK HIM, IN FAITH, TO CHANGE ME AND MAKE ME GOOD. I NOW BELIEVE THIS HAS BEEN DONE AND THAT I AM A DIFFERENT PERSON.

Signature Date

Address

For further spiritual help and counselling contact any uniformed Salvationist or write to The Salvation Army Field Department, 20 Albert Street, Toronto 102, Ontario.

IN his book *The Great Divorce*, C. S. Lewis wrote "There are only two kinds of people in the end: those who say to God 'Thy will be done' and those to whom God says in the end 'Thy will be done.' All that are in hell choose it."

Revelation supports this; scene after scene on its colourful canvas illustrates it graphically. Men do not prefer calamity or choose chaos, but they do love sin and choose it deliberately even when they know it leads to suffering. In the judgments of these chapters, God is saying to man "Thy will be done. You have chosen to defy Me; now you have what defiance brings."

Them that dwell on the earth (v. 10) is John's phrase to describe them (compare 3: 10, 8: 13). Materialistic, earthly, they seek what is advantageous in this world only and stand in complete contrast to those who choose God's will and enjoy heavenly citizenship (Phil. 3: 20). That is why they persecute the church.

Four Horsemen (v. 1-8)

So vivid are these first panels in the picture of punishment that they have seized the imagination of artists everywhere. *The four horsemen of the apocalypse* has become almost a synonym for any series of catastrophes. What men devoid of faith do not see is that Christ who holds the moral order in His hands also orders the natural universe and in Him they cohere, the one supporting the other.

As Christ successively breaks the four seals, each of the *living creatures* — highly intelligent beings apparently appointed to positions of authority in the administration of the world — cries dramatically *Come*, and in response four horsemen appear in succession, white, red, black and pale.

The official opening of the reign of a Roman Emperor was marked by solemn ceremonies, one of which was the chariot race in the arena, with horses and chariots of distinctive colour. That may have influenced the form of this vision, but more probably we should look to the Old Testament for light. There, too, the horse symbolizes the power of a mighty king; Solomon's magnificence and superiority is characterized by the fact that he introduced horses, hitherto unknown, into Israel (2 Chron. 1: 14-17), so the racing of these four apocalyptic riders indicates that Christ is now coming into His kingdom in power.

At the sight of these four dire chargers John's mind would doubtless flash back immediately to Zechariah. That prophet had

two visions involving horses of four colours (Zech. 1: 8, 6: 1-8) and the angel interpreting them for him told him that the first four patrol the earth at God's command, while the second group administer God's wrath. These four horses and their riders in Revelation also represent God's judgment on the earth.

The white horse and rider symbolize *conquest*. The only mounted archers in the ancient world were the Parthians, the nation constantly threatening on the east. John's generation had, in fact, witnessed the humiliating defeat of the Roman army on the eastern frontier by the Parthian Vollogeses in A.D. 62. The first readers of Revelation, then, would probably understand this horse to mean an impending invasion of the empire by a terrible, ruthless enemy from the east. And thinking futuristically, it may be that we have here a prediction that the tribulation of the last days will commence with a powerful conqueror coming from the East.

Second is the rider on the red

horse, who stands for *war*. It is his to stir up rebellion and bloodshed, civil war in which neighbour attacks neighbour, and international conflict with its widespread devastation. It is to be noted here that his power to take peace is delegated; both power and a great sword are *given* to him. This original word (Greek *edothē*) appears frequently in this passage (verses 2 and 8) and elsewhere, implying that evil powers can only carry out their nefarious work if divine permission is given to them. H. L. Goudge commented "Though it is hell let loose, it is hell let loose."

The black horse stands for *famine*. His rider bears the scales of the market place, where the dearth of food is "of that particular kind which mocks men by the abundance of luxuries, while the necessities of life are not to be had. There is abundance of oil and wine, but bread is a shilling a loaf" to quote Anderson Scott.

The fourth rider, astride the pale (perhaps meaning lightest yellow) horse is *Death*. He brings an epidemic upon the earth (the Greek word for death can also mean plague; compare the Middle Ages' description of the bubonic plague as the "black death"). A pestilence follows on the heels of famine, mowing down its victims, and the insatiable grave (*Hades*, the abode of the

Revelation (19)

by Major Edward Read

dead) gathers them to itself.

Let nothing here suggest that God is spiteful. Seeking to solve the riddle of suffering, Ben Sira wrote long ago that "fire and hail, famine and pestilence were all created for retribution." That would make the riders obedient servants, carrying out the directions of a vengeful Deity. But this is clearly not the case. Both Death and Hades, though they are tolerated for a time, are to be consigned to the lake of fire (Rev. 20:14).

Rather, we see here what happens when men ignore the divine laws which govern the world. "We may legitimately regard the events described as brilliant little

(Acts 7: 59) to Antipas (Rev. 2: 13) and they are to be joined by others.

How long? cry these martyrs, asking God when their persecutors will meet with punishment. Is this something less than a Christian spirit? Many have suggested that it would be more fitting for them to ask forgiveness of their enemies. But note that they are not seeking personal revenge. Rather, the issue is whether there is justice at the heart of things. Even in glory these who staked so much on God's reality and faithfulness have no answers to questions which sometimes trouble us: Why should the righteous suffer? When will justice prevail? Can godly meekness ever overcome callous might? It is important to observe that God does not rebuke their question, but implies that it will be answered in His own time.

The Earthquake (v. 12-17)

Judgment builds to a climax. Nature is convulsed as the sixth seal is opened, and the unredeemed of mankind (note the seven classes in verse 15) are terror stricken. There is no safety even for kings; the wealth of the rich affords no security; the power of the mighty offers them no peace. Men are aware that what they are experiencing is evidence of the displeasure of the Almighty, but there is no desire for forgiveness; sinners simply want to hide.

Yet some of these may still be saved. Awful as these judgments are, they are distinctly *temporal* judgments, descending upon men while they are still "on the acting side of eternity."

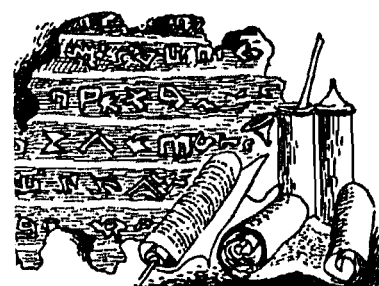
There is no warrant for postponing decision for Christ, however. Jesus said the natural calamities ought to lead observers to repentance (Luke 13: 5).

vignettes of God's judgments working out in history; *this* is what happens in the sphere of politics when men oppose God; and *this* in the military sphere; and *this* in the sphere of economics" write Preston and Hanson (Torch commentary).

The Martyrs (v. 9-11)

Loyalty to Christ is always costly, and in every age some have had to pay the price of martyrdom. Theirs is the complete loyalty and utter devotion which chooses death rather than denial of the Lord. To observers it may seem a tragic waste, but to God theirs is a precious offering. Their souls are *under the altar* because they have been sacrificed upon it (just as the blood of a slaughtered beast was allowed to flow down around the foot of the altar in the temple).

The "book" of destiny includes their story, too, because it is a necessary part of God's purpose. As Christ died, so must members of His body suffer and the best of them have always considered it an honour. *Unto you it is given in the behalf of Christ . . . to suffer for His sake* wrote Paul (Phil. 1: 29). Martyrdom, it would seem, must continue as long as the church is on earth; those John saw apparently included all the noble company from Stephen



Toughest job in the world...

Yet the life of an officer can be most rewarding, thrilling and satisfying

"DO you think I ought to be an officer?" asked a young man of his adviser. "Not if you can help it!" came the reply; and, by way of explanation, he added "If you really cannot help it, then that is a different matter."

Indeed, only a compelling conviction can qualify one for an assignment which has never given promise of being easy. Of his beginnings William Booth wrote:

My field of labour was Mile End, my tabernacle an old tent on a disused burying ground, my audience a crowd of poor Whitechappers, and the result, blessed by God!, a few desolate souls at the Mercy Seat.

He had embarked upon a tough job and even his startling attack upon the evils of "Darkest England" was only the first round in a life-long contest.

Unpopularity

No young man or woman will put hands to this task if, for instance, he or she is not prepared for unpopularity. "Do not darken my door again!" shouted an angry father to a daughter who had dared to forsake all for Christ to become a Salvation Army officer. No ancient history that, for few sessions commence at the training college without at least one member of it having had to face fierce family opposition.

Quite often employers, school-teachers and others, to whom the candidates for Salvation Army officership have confided the news of their call, have said, in all seriousness "You are throwing your life away."

Perhaps to be misunderstood is as severe a test as being unpopular. "You'll be getting a good

thing out of that racket!" said someone, sneeringly, to a young officer as he was going about his work. It was simply not possible to explain that the salary and bonuses of his former managerial post would put to shame his present comparatively meagre allowance, and that he had gladly made the sacrifice.

The materialistic mind cannot cope with the unselfish response to the call of an inner voice. When Joan of Arc, in G. Bernard Shaw's play *Saint Joan* is told that the cruel stake awaits her unless she denies the truth of her inner "voices," she cries "Light your fire . . . my voices were right!"

"Woman, you are mad" said her inquisitors.

Any aspirants to Army officership must realize that to be "servants of all" is an exacting task. It is exacting, not in the sense that an employer is always at hand, but that such work is a vocation in which one's own conscience, love to Christ and one's fellows make demands

which no ordinary employer of labour would dream of making today.

"I regard myself as God's emergency man" was a saying of an older officer. Every officer must be just that, and that is expected of him. A distracted mother, bereaved by a local disaster, looked up through her first sad tears to see the Army Captain and she said brokenly "I knew you would come."

Many of our officers must reckon with loneliness. To be the leader and represent the Army and its message in a prairie community, a Newfoundland outport, a town or city, and then to eat supper alone in silent quarters is

the lot of too many officers in this country.

Such officers have their counterparts in every mission field. Edwin Sheard and his wife exposed themselves to the isolation and dangers of the remote Andaman Islands that they might live with and serve the segregated criminal tribes of India. The Woodward became lone pioneers of the Christian faith to the savage head-hunters of the Celebes, while Charles Péan landed among the pitiful convicts of Devil's Island to lead these abandoned men into the Kingdom of Christ and stir the conscience of France until the loathsome penal settlement could be banished.

Supreme purpose

Then this vocation demands the subordination of all one's powers to one supreme purpose. Railton, our first Commissioner, faced this problem and we read of this Tertullian of Salvationism: "The greatest joy of this cultured man, familiar with Latin, Greek, Hebrew and half-a-dozen modern languages, was to kneel with his arm around a drunkard at a hostel Penitent-form."

The officer-evangelist must carry, for his part, the burden of a message which the world is not at all anxious to receive; and he understands something of the wistful love with which his Master looked upon the unheeding people of Jerusalem.

Who today will respond to this call to the toughest, most demanding and yet most thrilling job in the world? Weaklings, cowards, the lazy and faint-hearted are not wanted. This is a job for really dedicated men and women!—A.M.



RUSTY PLOUGHS

Abroad o'er life's harvest field scattered they lie,
Their blades caked with rust, clogged with soil;
Each plough tells the story of one who looked back,
A ploughman who turned from his toil.

One found that the lot of the ploughman was hard,
Far harder than ever he'd dreamed;
Another was irked by the furrows so straight
And wanted to plough as HE deemed.

And one struck a rock of offence in the ground,
A stumbling-block none could foresee.
Alas, that an unfriendly action or word
To a comrade a hindrance should be!

And each of them halted, forgetting his goal,
Turned back to an easier way;
And an unfinished furrow, an old rusty plough,
Will confront them on Reckoning Day.

O the old rusty ploughs on the Lord's harvest fields!
The land choked with weeds, rank and tall!
The harvest that might have been, now lost for aye
By a ploughman turned back from his call.

—Flora Larsson

WEEKLY PRAYER SUBJECT

People who have no place of their own in which they can find solitude.

PRAYER: Wonderful and wise God, we thank Thee for the secret place within our own beings where, even amid the crowd, we may be alone with Thee. Help that one longing for quiet, to remember the woman whose touch the Saviour felt, though pressed by throngs. May her experience be his.

seen and heard

Comments by the
CHIEF SECRETARY

THE CHILDREN'S VILLAGE

A MOTHER of fifty children and quite young, too! As we walked through the grounds of her "home" we too caught the spirit of dedication and involvement that enabled the Administrator of the London Children's Village to encompass such a family with an individual care and understanding few of the children had previously known.

Here were the different cottages housing their own groups of boys and girls who, under their own cottage parents, soon forged themselves into a family group and began participating in the natural atmosphere of parental companionship and mutual sharing.

The gay, happy laughter of children returning from school, the toys suitably available and soon put to good use, the latest tale from the day's activities recounted to all and sundry, the eager anticipation of the evening meal so bountifully provided, the evidence of a friendly disciplined oversight to domestic chores that makes for cleanliness with comfort — all made this a place where mutual understanding and respect could grow as easily as young, healthy bodies.

In the nursery the children were doing what appeared to be quite amazing things as skilled teaching produced artistic responses, and quickened minds gave every evidence of future development that would enable something of worth to be ultimately achieved. Through it all there was a consciousness that every child had an inherent worth that, however much obscured through untoward circumstances, could still be discovered; the divine that lies at the heart of every child could find a warming response to the divine initiative of the Administrator and her helpers.

Here we saw the outcome of a dedication finding full expression in re-directed lives who, from these early influences, may now go on to the development of the divine potential that alone can help a child or a person to find real fulfilment.

Geoffrey Delziel

An active H. L. member

PROMOTED to Glory from the Grace General Hospital in St. John's, Nfld., in her seventy-fourth year, Sister Mrs. Jessie Moulant was a soldier at Hare Bay, Nfld.



For some years, Mrs. Moulant, or "Aunt Jessie" as she was known, served with her husband in the Brooklyn Citadel Corps, U.S.A.

After the retirement of her husband as Corps Sergeant-Major, they returned to Newfoundland, settling in Hare Bay.

Through the years, Mrs. Moulant took her place in the songsters and was a very active member of the home league. She worked untiringly and prayed for the conversion of many. She will certainly be missed by many in the corps.

Captain and Mrs. Raymond Stratton conducted the funeral service. During the memorial service, conducted by the Commanding Officer (Captain William Penney), Brother Moulant paid a tribute to the life of his wife and their fifty-four years of happiness together.

He maintained constant faith

THREE years ago, at the age of forty-five years, Victor Thomson of Kingston, Ont., was asked to undertake the leadership of the corps songster brigade.

Although he had had no experience in the leading of singing groups, one thing became very apparent in this accepted responsibility. He immediately set out to improve his knowledge of choral conducting and teaching through a course of reading and study.

The result of this dedication and commitment was a songster

brigade giving effective and acceptable service for the Lord.

Protracted illness later resulted in Brother Thomson laying aside this responsibility. During this period he was confined to his home or the hospital. He manifested a quality of patience and fortitude rarely seen, maintaining a constant faith in God right up to the time of his promotion to Glory.

Recently a new upright grand piano was dedicated to the memory of Brother Victor Thomson for use in the Kingston Corps.

S. A. at Uxbridge Home Show



The Salvation Army Corps at Uxbridge, Ont. (Aux.-Captain Winnifred Branscombe) had a booth during the three evenings of the Uxbridge Home Show. Brother and Sister Baker are seen in the photo. Space for the booth was donated by a local firm, Davie Pharmacy.

Many years a bandsman

ALTHOUGH born in Wales, Brother Evan Davies was brought up in the Sheffield 5 Corps, Yorks., England.

It was a real joy for him to tell friends of his one or two personal encounters with the Army's Founder, William Booth, an experience cher-



ished very much. Although not old enough to play in the senior band, the Founder gave him permission to play in one of his meetings.

Brother Davies settled in Glace Bay, N.S., in 1920. He served as Bandmaster in the New Aberdeen Corps and was later commissioned as Songster Leader. He continued to serve with the band and songster brigade until ill health forced his retirement.

Shortly before he was promoted to Glory, the corps officer visited him and Brother Davies gave the assurance that all was well with him spiritually.

The Commanding Officer (Major Alton Haggett) conducted the funeral service.

She held many positions

A SOLDIER of Chatham Corps, Ont., Mrs. Elizabeth Lucas was promoted to Glory at the

age of eighty-eight years. She became a soldier at the Hackney Corps, London, England, starting her service for God as a Band of Love Leader in 1907.

Mrs. Lucas has been a faithful local officer ever since.

Prior to coming to Chatham in 1957, Mrs. Lucas received the fifty-year service badge for local officership and was retired as the Young People's Sergeant-Major. She will be remembered by many — particularly in the Rhodes Avenue Corps, Toronto, and Haliburton, Ont., for her faithful service in this capacity as well as Brownie Leader.

After moving to Chatham, Mrs. Lucas taught the girls' teen-age class, taking a keen interest in the spiritual life of all she contacted.

The funeral service was conducted by Major Albert Milley, with Captain William Kerr assisting.

Mrs. Lucas and her first husband, George Hollowell, served as Envoys in the Toronto area prior to his death in 1941.



A pioneer of the Deer Lake Corps

ONE of the early pioneers of the Deer Lake Corps, Nfld., Corps Sergeant-Major Herbert Dicks was promoted to Glory at the age of eighty-two years.

It was early in life when the Sergeant-Major learned to follow the Lord. Through the years, he kept his faith in God. It was the realization that a greater power was behind his life that gave him courage and kept a song in his heart.

Everyone with whom he came in contact was his friend. As a result of his Christian example he was able to influence many towards the things of God. The Sergeant-Major often prayed for his family and one of his children, Vera, became a Salvation Army officer.

Although the Sergeant-Major was in the St. Patrick's Mercy Home, St. John's, prior to his passing, the funeral service and interment took place at Deer Lake.



Hamilton Home League Rally

Mrs. Colonel Geoffrey Dalziel speaks at Ontario women's rally

GREY skies and cool winds failed to dampen the enthusiasm of delegates to the Southern Ontario Division Women's Rally held recently at Philpott Memorial Church in Hamilton. Leader for the day was the Director of Divisional Women's Organizations (Mrs. Lieut.-Colonel Wilfred Ratcliffe), supported by members of divisional headquarters' staff. Guest speaker was Mrs. Colonel Geoffrey Dalziel, wife of the Chief Secretary.

The theme for both afternoon and evening meetings was "hearts" and songs emphasizing this were used. Special features of the afternoon included the reading of a "women's" version of 1 Corinthians 13, a vocal number by the women officers' sextet under the leadership of Mrs. Captain Ray Nelson and greetings from the city of Hamilton by Controller Mrs. Anne Jones. Home League Secretary Mrs. J. Doxtater from Six Nations Corps gave a personal testimony after which Mrs. Captain Ralph Stanley called the roll during which project money was presented.

In her message, Mrs. Colonel Dalziel said "There is a danger of discarding treasures of the

past: chastity, Sunday observances and the Bible." She urged her listeners to beware and stressed the importance of a contented atmosphere in the home.

The evening session began in a light-hearted vein with a take-off of a "hat" fashion show presented by the Dunsmure Home League. The Territorial Home League Secretary (Brigadier Doris Fisher) participated in the meeting.

A testimony by Mrs. Morey and a vocal selection by the sextet preceded the pageant *Grateful Hearts* presented by the Hamilton Temple Home League under the direction of Mrs. Major James Tackaberry. Mrs. Winnie Watson contributed a vocal solo.

Mrs. Colonel Dalziel, in her message, declared that one of the great needs of today was for more women witnesses. Speaking of the difficulties of communicating with today's youth, she stated "If we as Christians are going to help the generation of today, it will be by love—not criticism or condemnation."

During the concluding minutes of the session, one seeker knelt at the Mercy Seat.

Mrs. Captain John Carew



Mrs. Colonel Geoffrey Dalziel is welcomed to the city of Hamilton by Controller Mrs. Anne Jones, who represented the civic administration.

An example of vital Army outreach

WITH a population of between twenty-five hundred and three thousand people, Grand Manan is an island situated off the coast of New Brunswick in the Bay of Fundy. The people are mainly fishermen and it takes the ferry an hour and three-quarters to reach the island from Black's Harbour on the mainland. There used to be a Salvation Army corps on the island many years ago but now, the only contact with the Army was during the Red Shield campaign which was supported generously by the people.

It was felt the Army should do something for them in return. So the Public Relations Officer in

Saint John (Major Robert McKerracher) approached the Divisional Commander for New Brunswick and Prince Edward Island (Major Arthur Pike) with a suggestion. The Commanding Officer for Saint John Central Corps (Captain Jack Stanley) and Bandmaster Ches. Crocker were contacted and a band weekend on Grand Manan was arranged.

A party of twenty-three bandmen and officer personnel made the trip, including Major Kenneth Evenden who was in Saint John at the time. The Major was the chairman for the Saturday evening programme held in the senior high school auditorium. Between three and four hundred people attended. Band items were interspersed by vocal numbers such as a duet by Bruce and Darlene Jennings with accordion and base guitar accompaniment, euphonium solo by the Bandmaster and Mrs. A. Boleyn playing the bells.

Sunday morning the band divided into ensembles and accompanied the various officers present to six churches on the island, participating in the services. The officers brought the messages.

The authorities agreed to run an extra ferry service Sunday afternoon in order that the members of the band would be able to return to Saint John that day. Five officers remained behind to participate in three more church services that evening.

The Salvationists stayed in the homes of the local people over Saturday night and many who attended the programme and church services expressed their great appreciation for the weekend's campaign.

A sequel to this event took place in Halifax, N.S. A young woman from Grand Manan, in Halifax on a training course, received a letter from her mother in which she related the event of the band weekend. The mother suggested her daughter attend a Salvation Army meeting.

She did—Halifax Citadel—and during the Sunday evening meeting testimony period, stated she had found warmth and fellowship in the Army and indicated she would make this her church home while in Halifax.

—Velma Medler

Renovations at Moose Jaw Corps



During a dedication service for the renovated Salvation Army hall at Moose Jaw, Sask. participants were (l. to r.): The Commanding Officer (Captain David Stepto), Mrs. Stepto, the Divisional Commander (Brigadier Leslie Titcombe), Bandmaster Henry Murray, Mrs. Titcombe and (seated) the contractor, Mr. Gilbert White.

Cadets help Bloor rally meetings

A JUNIOR soldiers' supper, a musical programme, and the united sessions of cadets from the Toronto Training College were all part of the rally weekend held at Bloor Central, Toronto, (Major and Mrs. Arthur Shadgett).

The junior soldiers' supper was held on the Saturday followed by a musical programme presented by the Mount Dennis Youth Chorus and Young People's Singing Company.

The Training Principal (Brigadier Ernest Parr), Mrs. Parr and training staff accompanied

the cadets of the Undaunted and Victorious Sessions who participated throughout the Sunday's meetings. Three open-air meetings were held, followed by a united march of witness with the newly acquired Sunday school bus, filled with children, being driven in the march.

In the afternoon a praise meeting was led by Major Zeversa Richards with the cadets contributing vocal items and testimonies.

The Chief Side Officer for Men (Major Gordon Holmes) brought the evening message. The Mercy Seat was filled with seekers during the prayer meeting. Prayer was answered as the father of one of the cadets made a decision for Christ.

—M. Kostin

West Toronto's talk-back session

ONE of the first duties of the new corps officers at West Toronto, Ont. (Major and Mrs. Fred Brightwell) following their welcome meetings was to participate in the rally weekend programme.

This programme included intensive visitation when many homes were entered and the families invited to the Sunday school and senior meetings. It was felt the visitation programme was both appreciated and effective.

A number of people attended the corps family picnic held on the Saturday of the weekend at Swiss Chalet Park.

The Divisional Youth Secretary for Metro Toronto (Captain Stanley Walter) and Mrs. Walter led the Sunday's meetings.

Following the evening meeting a talk-back session was held when the young people were able to ask questions and receive informative and instructive answers from the Captain.

In recent days there have been public rededications made at the Mercy Seat.

ST. JOHN'S WELCOME TO CADETS

Staff Secretary conducts welcome meeting for Newfoundland session of cadets.

WITH tone and tempo set by such spirited songs as "Ever is the war cry, victory" the welcome meeting for the Victorious Session of cadets in St. John's, Nfld., was a fast-moving meeting climaxed by the message of the Staff Secretary (Colonel Frank Moulton).

Over four hundred people gathered in the St. John's Temple building in spite of the unseasonably oppressive heat and humidity. The meeting was also a welcome back to the cadets of the

Undaunted Session who had spent the summer working with corps officers in various parts of the island.

As the St. John's Temple Band played a march the Victorious standard-bearer preceded his session down the aisle with the seasonal colours. Spontaneous applause of parents, friends and leaders greeted the seven women and eight men as they took their places on the platform. Colonel Moulton, in referring to the new cadets, recalled a phrase used

by General Orsborn "the recurrent miracle of springtime."

The young people represented thirteen corps with Deer Lake in the west and Bay Roberts in the east contributing two cadets each to the session.

The Provincial Commander (Lieut.-Colonel Arthur Pitcher), Mrs. Pitcher and other members of the provincial headquarters participated throughout the evening. Colonel and Mrs. Moulton were introduced by the Provincial Secretary (Brigadier Abram

Pritchett). The Colonel recalled his own days as a cadet in that very location where the meeting was taking place.

Following the roll call by the Side Officers, Captain Stanley Anthony and Captain Edith Fisher, the women cadets sang a contemporary song, *Glory to His Name*. The accompaniment was provided by Captain Fisher (piano), Bandsmen C. Tilley (cornet) and R. Osmond (drums).

The youngest member of the new session, Cadet Lindsay Rowe of Chance Cove, representing his fellow cadets, testified. Second year Cadet Mrs. R. Deering spoke of her response to the call of God.

In his message, Colonel Moulton challenged the cadets to "be worthy of your name in purpose and prayer, worthy as a preacher and worthy as a propagandist of the faith once delivered to the saints." He stressed that the principle which would enable the cadets to overcome, to make them victorious in fact as well as in their name, would be their faith.

The St. John's Temple Band gave musical support throughout the meeting. The Training Principal (Major Edward Read) pronounced the benediction.



This photo shows the Victorious Session of cadets, welcomed at St. John's, Newfoundland.

Corps is involved in rally day

THE rally weekend at North Burnaby, B.C. (Captain and Mrs. Lawrence Spragg) was under the leadership of Major and Mrs. Bruce Halsey. A pot luck supper, march of witness, fireside hour, together with the indoor meetings, took place.

Saturday evening was a time

for fellowship and fun, concluding with a message by Major Halsey for the young people's workers, challenging them with the thought "show me your fruits."

A march of witness took place Sunday morning in which all the youth sections of the corps and their leaders participated. Handbills were delivered to homes en route, announcing the day's meetings and giving a list of corps activities.

The young people's singing company participated in the

holiness meeting during which Singing Company Member Shirley Halliwell and Assistant Singing Company Leader Mrs. C. Margat testified to the Lord's work in their lives.

A number of the young people, with their parents, were present for the Sunday evening meeting. Following this a fireside hour was held in which an Over-sixty club member, the timbrel brigade and representative young people participated. As a finale, Captain Spragg brought a message, using puppets.

—Mrs. Gladys Hendrickson

Youth activity at St. James Corps

THREE young people of the St. James Corps, Winnipeg, Man. (Captain and Mrs. Donald Hollingworth) were honoured at a fireside hour recently. The girls, Songsters Margaret Deacon, Ruby Miller and Young People's Singing Company Pianist Audrey Matthews, have entered the school of nursing at the Winnipeg Grace General Hospital.

To give the girls some insight into what lies ahead in their training, Captain Hollingworth presented Songster Beth Powell, a second-year student, Songster Joan Burden, a recent graduate and Mrs. Rachel Bond, a RN for thirty years and on the staff of the hospital. Also participating was the Assistant Administrator of the hospital (Major Harold Thornhill) and the Hospital Librarian (Mrs. Major Thornhill).

A presentation was then made to each girl on behalf of the corps.

A capacity crowd was present for the rally day programme presented by the young people under the leadership of the Young People's Sergeant-Major, Mrs. G. Deacon, and her workers. As the theme was based on Hawaii, the Y.P. hall was decorated accordingly and everyone entering was presented with a lei by Company Guards Charlene Mugford and Beth Powell dressed in Hawaiian costumes.

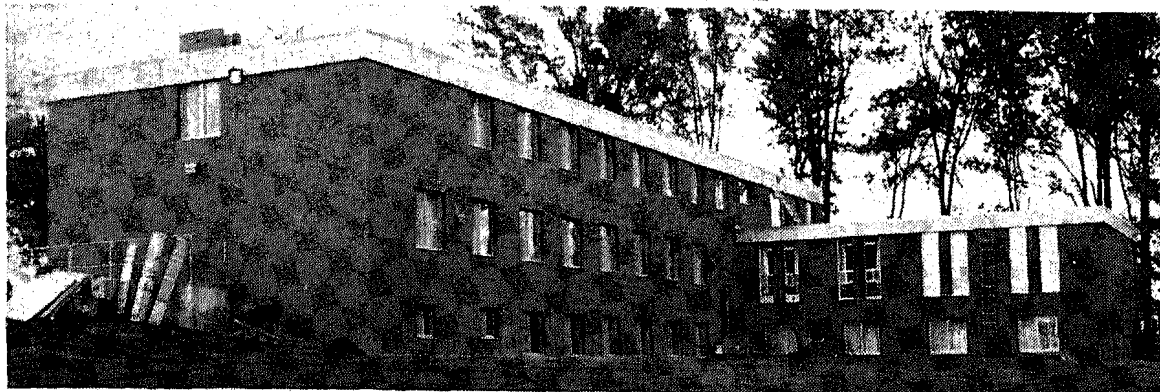
The singing company, Y.P. band, timbrel brigade and primary members presented items and Bandsman Tom Jewer played a cornet solo. The meeting came to a close with Mrs. W. B. Bond and Junior Erva Deacon presenting a dialogue with a spiritual message.



OPENING OF TORONTO CONCORD BUILDING

LEFT: The Attorney General of Ontario, the Honourable Arthur Wishart, opens the door of the new extension to the Toronto House of Concord while the Territorial Commander (Commissioner Wiseman) and the Administrator of the centre (Major Archibald McCorquodale) observe.

BELOW: A view of the new building. (Report of the opening was printed last week).



Home League Rally at the Lakehead



Participants during the Lakehead Home League Rally were: Mrs. Commissioner Wiseman (centre), Mrs. Lieut.-Colonel Basil Meakings (third from right), Mrs. Captain Harland Marshall of Fort William, Mrs. Captain Leonard Goddard of Port Arthur, Lieutenants Dorothy Munday and Barbara Howes of Fort Frances and Mrs. S. Laskin, Mrs. J. Augustine and Mrs. B. Smith.

"THE Army's leading lady!" ran the headlines of the local newspaper at the Canadian Lakehead, Port Arthur and Fort William, Ont. The reference was to Mrs. Commissioner Clarence D. Wiseman who was the guest speaker for the home league rally held for that part of the division. Mrs. Wiseman was supported by the Director of Women's Organizations for Manitoba and Northwest Ontario Division (Mrs. Lieut.-Colonel Basil Meakings).

A visit to the office of Mayor E. Reed of Fort William by Mrs. Commissioner Wiseman and Mrs. Lieut.-Colonel Meakings proved to be historic in that they signed the guest book used for the last time prior to the amalgamation of the twin cities into one, Thunder Bay. A scroll of greeting from the mayor was also presented to Mrs. Wiseman later in the day by the Public Relations Officer, Captain Donald Goodridge.

Delegates from the corps in Port Arthur, Fort William and Fort Frances were present for the afternoon's women's rally in which greetings were brought by Mrs. S. Laskin, wife of the Mayor of Port Arthur and Mayor-elect of Thunder Bay, Mrs. J. Augustine of the Florence Booth Auxiliary and Mrs. B. Smith representing the wives of the Lakehead Advisory Board.

The officers from the area participated in the meetings throughout the day. Mrs. Pattysen, a home league member at Fort William, testified.

In her message, Mrs. Wiseman reminded her listeners that faith must be transported into action and that action must be motivated by love. Mrs. Wiseman also related the story behind the territorial home league project—the TB hospital in Tokyo and referred to the project the Japanese women Salvationists were doing towards this work.

After a supper meeting with the delegates in the First Presbyterian Church in Port Arthur, a public rally was held in the evening at the local corps.

Musical contributions included the bell ringers and ladies' trio from St. Paul's United Church, Port Arthur. The bell ringers consisted of teen-aged boys and girls. Eleven-year-old Henry Osmulsky played a piano accordion solo. Mrs. Ethel Peason of Port Arthur won the award for bringing the largest number of guests to the rally.

Cheques for the home league project were presented by the three corps and deposited in the replica of the Tokyo Hospital which was part of a Japanese display erected by the senior class of the Port Arthur Corps vacation Bible school.

The Port Arthur Band gave musical support throughout the evening. Mrs. Commissioner Wiseman brought the message.

Corps cadet project at Barrie Corps

THE corps cadet brigade at Barrie, Ont. (Captain and Mrs. David Howell) had a project for which they worked hard. It was to supply draw curtains for the senior hall and these were recently installed, the young people being thanked publicly by the Corps Cadet Counsellor.

The members of the home league were in charge for their special Sunday. The theme was developed around the Lord's Prayer, with a number of league members participating.

Sunday evening Major and Mrs. Henry Darrell, returning to Pakistan for a further term of missionary service, conducted the meeting. They both spoke of their calling to the mission fields.

One person knelt at the Mercy Seat at the conclusion of the meeting.

—B.G.

Home league meetings at Niagara Falls

LEADERS for the home league Sunday at Niagara Falls, Ont. (Captain and Mrs. John Carew) were Lieut.-Colonel and Mrs. Stanley Gennery (R). During the morning meeting, Mrs. Gennery, using visual aids, presented the aims of the home league and in her message stressed the importance of having Christ in one's life. Members of the home league participated and Songster Marlene Follett contributed a vocal solo.

Following the evening meeting when the message was brought by the Colonel, a fellowship hour was held. A surprise feature of this event was an anniversary cake marking the thirty-sixth wedding anniversary of Lieut.-Colonel and Mrs. Gennery who, thirty-six years ago to the day, began their married life as the corps officers of Niagara Falls Corps.

British Columbia's Divisional Commander visits Lt. Governor

THE recently appointed Divisional Commander for British Columbia (Colonel Wesley Rich) and Mrs. Rich were welcomed to Vancouver Island. They were presented to Lieutenant Governor Nicholson and Mrs. Nicholson, together with the Divisional Secretary (Major Calvin Ivany), Mrs. Ivany, the Public Relations Officer (Major Hubert Tilley) and Mrs. Tilley.

Prior to the public meeting held in the evening, the Colonel and his wife met with the officers of the island in council and for a supper meeting. The public gathering was held in the Victoria hall with the Esquimalt and Victoria Band and Songster Brigades uniting to give musical support to the proceedings.

Representing the young people, Corps Cadet Lorna Davies read from the Scriptures and Corps Sergeant-Major Art Leech of Esquimalt welcomed the new leaders on behalf of the Salvationists and local officers in that part of the division.

A special feature of the meeting was a presentation by the Victoria Harbour Light Combo. Mrs. Major Ivany presented Mrs. Colonel Rich to those present and she replied. Major Tilley introduced Colonel Rich just before the Colonel brought the message.

The Colonel stated that the Army was a potent force still and that, if Salvationists were prepared to give their utmost, the cause of Christ would prosper.

Three people made public decisions for Christ at the Mercy Seat.

The Salvation Army has more than 300 places of worship in Canada and Bermuda. These buildings are open to the public and anyone is welcome at Salvation Army meetings. For more information contact the Salvation Army officer nearest you.



The wife of the Lieutenant Governor of British Columbia introduces some humour at the official reception for Colonel and Mrs. Rich. Photo shows (l. to r.): Major Hubert Tilley, Major Calvin Ivany, Mrs. Nicholson, Mrs. Colonel Rich, Colonel Wesley Rich, Lieutenant Governor Nicholson, Mrs. Major Ivany, Mrs. Major Tilley.

musical LINES

Toronto's Bandorama...

Bandmaster Victor Kingston of Danforth gives his impressions of a recent music programme.

BANDORAMA! Another new venture. Will it be as successful as this year's Spring Festival of Gospel Song? How will they negotiate nine bands on the Massey Hall platform? Lieut.-Commissioner Wm. Parkins was a noted cornet soloist but will he make a good chairman?

These are some of the questions we were asking ourselves as we made our way to the famous hall, the venue of Army programmes for half a century. The pattern soon evolved with three bands taking the stage, the remaining bandsmen forming a large male chorus, rising tier on tier behind the bands. We also discovered that the Commissioner was a past-master in the art of chairmanship as he moved the programme along through its many and varied moods. Varied too was the size of the bands, from twenty-four to almost twice that number and the music from Triumph to Festival Series. The inevitable platform changes, as each band took the solo position, were made with a minimum of disturbance which spoke well for the planning.

We will not attempt to give a write-up of each item but just mention a few of the highlights.

A highlight, even before the programme commenced, was the sight and sound of Earls-court Band marching down Yonge Street, following an open-air meeting, with a contingent of bandsmen and cadets, to the obvious interest of the passing crowds, proved that the Army on the march is still an attraction.

The keynote of the whole evening was struck in the opening

march "Camp Fellowship," composed and conducted by Major Norman Bearcroft, as the chorus rose to sing the trio section "There's joy in following Jesus all the way." The first solo band item brought a new name to these massed band programmes — Etobicoke — and perhaps a little nostalgia to the many followers of Dovercourt over the years. We were given a foretaste of *Take-over Bid* as a battery of trombones, ranged high above the platform presented, in sparkling fashion "Wonders begin when the Lord comes in." A little later our feet were tapping to the rhythmic beat set for a Bearcroft arrangement of "Bringing in the Sheaves." We were pleased to be invited to join with the Chorus in this one.

In his testimony, Bandmaster Robert Lessels of Belleville paid tribute to his predecessor, Bandmaster Jack Green, still active in the cornet section. We joined in this tribute to Jack, who rose in acknowledgment. And so to the final item, Eric Ball's ever-thrilling "King of Kings" enhanced on this occasion by the voices of the male chorus and Mrs. George Watson, who sang the soprano solo. Little wonder that the audience stood spontaneously as the final notes rang out.

As we left the Massey Hall with the melodies still ringing in our ears, we remembered that in twelve hours time these same bands would be taking the message of the gospel to the street corner, hospital and institution, for most part no visible audience, no applause but with the same enthusiasm and desire to bring pleasure, blessing and inspiration.

The New Canadians—7

By Ruth E. Walker



A PRIEST, A DOCTOR, AND A PROFESSOR

WHAT IS YOUR MENTAL IMAGE of the immigrant? Quite possibly it is of one of those wrinkled little old ladies, legs encased in woolly black stockings, heads covered with black babushkas, their linguistic skill limited to that standard immigrant phrase "Me no like."

If that is indeed your idea of an immigrant, do throw it aside for a more realistic one. Modern Canadian immigrants are more and more well educated, talented, professional people. How does Canada appear to them?

Hot dogs and hamburgers, lumberjacks and cowboys, Mounties, Eskimos, and teepee-dwelling Indians, all interspersed with Cadillacs and ice cream, square dancing on the prairie. That is the image many New Canadians have of Canada.

Is it justified? Perhaps not. But think of their backgrounds and of what they sometimes exchange it for.

Take for example Father Joseph, a Polish priest. Educated and refined, ordered to the New World to attend the needs of the expanding Polish flock. Canada to him was little else than the proverbial Wild West. It was not without difficulty that I, a mere naturalized Canadian, managed to defend many of this country's customs.

Francis, physician and surgeon, tramped the streets of his newly chosen home town in search of employment. The only position open to him was drudge work on a hospital ward. We have lost him to our southern neighbour.

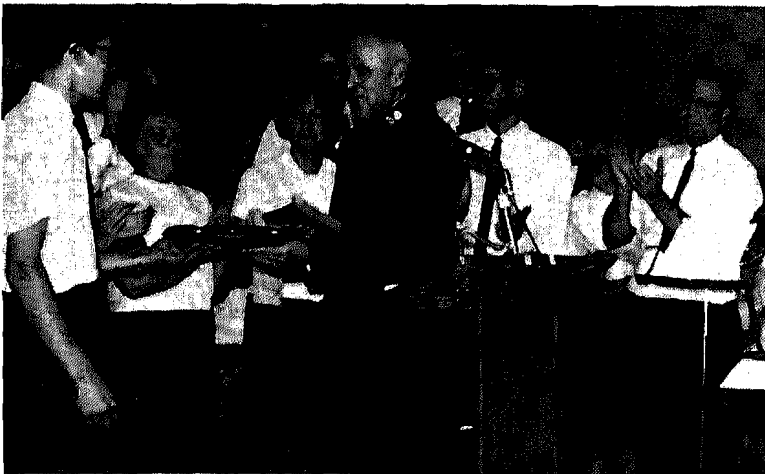
Max, brilliant linguist, holder of a doctorate, forced to wash dishes to support himself. Certainly things are better now. He is a full professor. But think of the beginning!

Thus goes the old refrain: "Big cars, colour TV, movies. Doesn't the Canadian populace ever think? Why in my small home town we have five theatre groups (two of them professional), opera and ballet companies, a full orchestra, museum, art gallery — endless cultural activity. But Canada — hockey!"

My counter argument to such statements was evolved of necessity. It merely pointed out that this was indeed the New World, that cowboys and Indians were an integral part of its heritage, that this frozen Northland waited, fresh and unspoiled, receptive for her new citizens to donate their wealth of culture, knowledge and experience. There it has all been done. Here it is yet to do.

Do not mistake my meaning. Canada has a wonderful programme of help for her immigrants (one of the kindest anywhere). But Canada is more than a government. She is a people. And we, those privileged people, must attempt a better understanding of our newly arrived fellows. All the kindness and consideration of government will have little meaning if not endorsed by the people themselves. We must share: share not only our vast material comforts, but the immigrant's own difficulties of adjustment. Listen to his complaints, his reminiscences of the good life at home (you'd be the same if the tables were turned). Take into account his bewilderment, homesickness and fear. Give him a chance to settle down and he'll make the best of Canadians. And what he brings to our land well compensates for what we may give.

Toss away that little old lady in her black babushka, perfumed with garlic, muttering away in some unintelligible language. She's about as realistic as that stereotype of a mother-in-law. New Canadians have a treasury of old and proven talents to offer to a new and waiting land. Old experience. New opportunity. What marvellous results are possible!



The Divisional Commander for British Columbia (Colonel Wesley Rich) presents the honour student shield to Bernard Bowers as various members of the music camp faculty observe.

Involvement confirmed my future

I HAVE wanted to be a teacher for as long as I can remember. No other job seems to have entered the picture at all. This desire expressed itself as I became Young People's Band Leader and worked with the youth corps in Paisley, Scotland.

I got my B.A. at Glasgow University, then moved to London with my officer-parents; did post-graduate education studies through London University before taking up a post at a large comprehensive secondary school.

This was interesting work and at times challenging, but I often longed for larger horizons. Allied to my call to be a teacher was my call to be a Salvation Army officer — perhaps *despite* what I have experienced as an officer's child rather than *because* of it!

We soldiered at Croydon Corps, and being of a musical bent it was perhaps natural that I should gravitate towards Major Dean Goffin and his family when they were serving in London. The interest became more than musical and Kathryn and I were married in August, 1965, by my father.

Since then I have had several pieces published in the international band journals. But this is purely coincidental! Kathryn had also pledged herself to officership and we were both fully committed in the corps.

One of our most challenging undertakings was the visitation of saloons with *The War Cry* every Saturday evening.

Again the feeling was there: the part we were playing was not big enough. Perhaps the "wandering spirit" that seems to

be an officer's child's inheritance was a factor. We thought at first of emigration and then turned our eyes to Africa—an interest probably started by my uncle, Brigadier Cyril Woods, who was in Kenya and Nigera for many years.

Feeling that before officership we should try to prepare ourselves for useful service as well as satisfy the thirst for adventure, we were directed to an African interdenominational college which needed a Salvationist as English and music tutor and someone to direct a choir. God's hand was there, for we fitted the bill exactly! And here we are!

The David Livingstone Teacher Training College was

throughout Africa. For our kind of work grade school experience is invaluable, also specialist training in such subjects as agricultural science, domestic science or English as a second language. Mission secondary schools are also crying out for qualified high school teachers. We graduate 250 primary school teachers yearly who go to all parts of Zambia.

We try to produce good teachers who will educate their children academically and socially. Zambia needs young people who are able to grasp and carry out development, especially in the rural areas.

We try to develop in our teachers a social responsibility, for most of them will automatic-

DAVID G. WELLS explains the challenge and satisfaction which has come since he and his wife committed their lives to God in a specific way.

founded in 1959 when five denominations — the Pilgrim Holiness Church (U.S.A.), Brethren-in-Christ Church (U.S.A.), Anglican, Methodist and The Salvation Army were invited by the government to pool their teacher training resources under the auspices of the then Christian Council of Northern Rhodesia (now Zambia).

The five churches form the administrative council and provide staff, both laymen and ordained ministers. Half the staff is expatriate, representing U.K., Canada, U.S.A. and India.

Teachers with North American master's degrees and teaching experience are certainly acceptable

ally become the leaders of the community to which they are posted, since they will be the best-educated people in their area.

If they can show the parents of their pupils how to prevent disease, improve sanitation, grow better crops, provide more nutritious diet, build clinics, roads, bridges they can stimulate the life of their community. This is greatly needed.

Good teaching and social responsibility spring from Christian devotion and our college is unashamedly Christian. Most of our students have a church background and, by actively encouraging Christian life in the college and Christian leadership when they leave, we try to contribute to the spiritual welfare of the country. We are encouraged by the many reports received from those who undertake additional church responsibilities in the areas where they live.

Our Salvation Army students meet each week for Bible study and walk the four miles into Livingstone to conduct youth meetings each Sunday. We have a corps of some sixty soldiers in the town, started as a result of work from the college in 1960. My wife is the Corps Secretary and Treasurer and I am the Bandmaster for the little band. Work will start on a new hall very soon. I also preach regularly at the Presbyterian Church.

To try to describe our feeling for Africa will doubtless lead to

triteness and cliché writing. For us it's the sunsets and the great rolling hills, the power of the mighty Victoria Falls and the beauty of a little village nestling in the hillside. It's the blazing sun and the torrential downpours at the end of eight months of drought.

It's the cheerful friendliness of the people, the desire to learn and to improve, the thrill of a successful choir programme "See Amid the Winter's Snow" in 105 degrees in the shade. A soulful rendition of "Shenandoah" or the tricky rhythms of a traditional song; watching a good lesson from a student on teaching practice, a perfect bass part for "Fight the Good Fight." The excitement at getting mail, or pictures back from the lab; slashing a wilderness of weeds and grass or getting home in an ancient Austin in one piece. It's the feeling that one's contribution is valuable, that one is being used.

There is so much to do and so much to be done, and almost any talent is valuable. I suppose it's the desire to go through open doors and seize opportunities that makes us want to come back to Africa. It's a fact that we shall be so much more valuable when we return, for we have begun to understand the country and its people, the way they think—in a much different way than we do—and the way they act, their music and their culture.

A great future

We see a great future for Africa. Its problems are being tackled with enthusiasm and one meets dedicated and lively Africans who are full of promise.

Manpower is our big problem. We need Christian workmen of all sorts—architects, electricians, surveyors, engineers, as well as professional men in all branches of government and mission service. Men and women who see it not as a job or a contract to be fulfilled but as a stake in the development of a people. There are all sorts of openings on all sorts of contract terms. The right kind of men and women will find great challenges and tremendous satisfaction here.

Africa is wide open to those with adventurous spirits and skilled hands.

A child may be sponsored for \$15.00 per quarter. For further information on helping a needy child in another country, contact:
The Salvation Army
Home League Dept.
20 Albert St., Toronto 102, Ontario



These six young Salvationists from Manila Central Corps in the Philippines travelled by boat to take part in a music festival in Iloilo City. There the combo joined young folk from La Paz Corps for fellowship before the festival. They had raised the money for their fare themselves and were armed with modest equipment and a true campaign spirit!

home page

The child-killer!

Here is some practical advice for all parents of young children

WE love our children.

This continent has raised the healthiest, most vitamin-packed, strong-boned cavity-free, robust and glowing race of children ever known in the history of the earth. We've conquered polio, diphtheria, whooping cough, scarlet fever, measles—all the dread diseases that wiped out the young of days gone by.

And yet, every year, in our centrally-heated, air-conditioned, dirt and germ-free homes—we kill or injure hundreds of thousands of youngsters with accidental poisoning. And ninety per cent of the victims are under five years old.

All the more terrible—because this suffering is absolutely unnecessary! It can easily be prevented.

If you're the parent of a young child, acquaint yourself with a few simple precautions that can prevent a poisoning tragedy in your own home.

Some do's and don'ts

DO keep all drugs, cosmetics, household cleaning products and pesticides out of the reach of children. A young child will swallow ANYTHING — no matter how awful it tastes, just as long as he can get his hands on it.

DON'T settle for the place convenient to you. (It will be convenient to him, too.) If necessary, keep even seemingly harmless medicines purchased without a prescription locked up.

DO take a household inventory of potentially dangerous products —and how accessible they are to curious little hands. Then, ask your hardware dealer for some suggestions about child-proofing the medicine chest and household cleaner cabinet.

DON'T delude yourself that your children are perfectly safe because you "always keep an eye on them." It would take the RCMP to keep up with any small child twenty-four hours a day. The high incidence of poisoning cases occurs among children five years old and under because it's the age most highly imitative of adult behaviour. The medicine chest represents the fascinating source of a father's shaving ritual, mother's cleansing cream. Out of the cleaning cabinet comes his mother's grown-up world of floor-waxing, steam ironing. Trying to play at being an adult has ended

in the tragic poisoning of countless youngsters.

DO make yourself aware of latest developments now taking place in the pharmaceutical field for quick first aid in case of accident. To help your doctor identify the type of poisoning fast, manufacturers and their product designers and suppliers have developed special coding systems and package identification techniques that enable pharmacists, nurses and physicians to identify contents of prescriptions rapidly. Some drug firms now produce tablets and capsules in different colours and colour combinations and many mark each tablet or capsule with a special code number.

DO determine immediately the identity of anything swallowed. Every second counts. Metal tube manufacturers, for example, are currently working with many drug companies to provide means of rapid identification of a tube's contents, should the prescription be lost or unreadable. Different sizes and strengths of some ointments now have "colour-coded" caps and closures. Certain tubed products are embossed at the shoulder with the firm's name or other marking. These mean nothing to you. But they enable a physician to make a rapid and accurate determination of the tube's contents.

DON'T give way to panic. If your child swallows drugs, household chemicals or any other dangerous substance, call your doctor, local hospital or Poison Control Centre immediately.

DO nothing without professional advice. You may guess tragically wrong in your fright. The first impulse is to make the child vomit. But in the case of



Hundreds of thousands of youngsters are killed or injured each year by accidental poisoning. A young child will swallow anything—no matter how awful it tastes. Keep potentially dangerous products out of their reach—and know how to handle a poisoning emergency.

paint thinner or furniture polish—the lye or kerosene content could rupture the esophagus or damage the lungs. In cases like these, a child should be given a glass of milk and rushed to hospital.

DON'T wait for arrival of doctor or ambulance—once you have qualified instructions, do what the doctor advises immediately.

Granted, these are facts to

strike terror in the heart of any parent. But they are facts that must and should be faced.

And just think of how many mothers and fathers would change places with you right this minute. Because if only they had taken these simple precautions—if only they'd made use of the help easily available—their lost or injured child would be happy, whole and healthy today.

A simple invitation

WILLIAM G. HARRIS relates the result of this invitation

LEE Yong-Chin is a Korean Salvationist, but the way has not been easy.

In her hometown of Taegu a friend invited her to attend a Salvation Army meeting, but as a strict Buddhist she hesitated to accept. When curiosity got the better of her, however, she came to the Army, and, impressed by the sincerity and inspiration of

its worship, eventually got converted.

Then tribulation descended in torrents. Her parents, very angry, demanded that she give up her faith or leave home. Though severely tested she refused to renounce Christ and was turned out of the house. Another serious blow came when Lee Yong-Chin's employer, a strict Buddhist, dismissed her and a new job was difficult to obtain. Yet the new convert trusted God implicitly.

Then an opening occurred in the Army's Taegu home for orphan girls, and Lee Yong-Chin became a member of the staff. It was here that she felt God calling her to full-time service as a Salvation Army officer.

Things have now started to turn for the better; for Lee Yong-Chin's parents, while not supporting the idea of officership, no longer opposed it.

A simple invitation was God's pivot to a life service and dedication.

Try this recipe for TROPICAL CHEESE CAKE

Ingredients

- 1 envelope (1 tablespoon) unflavoured gelatin
 - $\frac{1}{4}$ cup cold water
 - 3 egg yolks
 - $\frac{3}{4}$ cup water
 - $\frac{3}{4}$ cup sugar
 - 2 8-ounce packages cream cheese, softened
 - $\frac{1}{4}$ cup lime juice
 - 1 teaspoon grated lime rind
 - Few drops green food colouring
 - 1 cup heavy cream, whipped
 - 3 stiffly beaten egg whites
- Soften gelatin in $\frac{1}{4}$ cup cold water. Combine egg yolks, $\frac{3}{4}$ cup water and sugar in saucepan. Stir over

medium heat 5 minutes. Add gelatin and stir until dissolved. Gradually add gelatin mixture to cream cheese and mix till blended. Stir in lime juice, grated rind and food colouring. Fold in whipped cream and egg whites. Pour over crust (recipe below). Chill until firm. Serves ten to twelve.

CRUST

Ingredients

- 1 cup shredded coconut
 - 2 tablespoons flour
 - 2 tablespoons melted margarine
- Press on bottom of 9-inch spring pan. Bake at 350 degrees F. 12 to 15 minutes. Cool.

MAGAZINE features



These school children shown above are putting the safety rules they have learned into practice. But when playing in the street, it is very easy for youngsters to forget and chase a ball from behind a parked car as seen below. The accompanying article explains how a lesson in caution is being taught.

Influence of a Christian King

ONE of the most beautiful and peaceful kingdoms of the South Pacific, Tonga, owes its present idyllic state to the influence of its nineteenth century king who accepted Christianity.

Lying east of Fiji and south of Samoa, the archipelago islands of the Tonga group occupy 270 square miles of fertile agricultural country, its economy dependant on the production of copra, its main export. Its secondary industry may soon be tourism, for people of this Polynesian kingdom show a genuine warmth and affection for visitors, most of whom are immediately charmed by the Islands' air of peace, quiet and friendliness.

Civil war

It was not always so. Though Captain James Cook, making his famous voyage in 1777 named Lifuka, one of the largest land bodies in the group, "The Friendly Island," the country was soon afterwards embroiled in a savage civil war. A great chief who was later to lead his people to Christianity as king, finally quelled the revolt.

Taufaahau became king in 1845, assuming the name George Tubou I. As a result of his baptism in 1831, early missionaries received a much warmer reception than they might otherwise have known. The Methodist Mission which commenced its work in Tonga in 1882 was a major influence on the king. Within few years Tongans renounced their heathen gods and accepted Christianity.

George Tubou I contributed significantly to Pacific history. During his reign, he made treaties



A rattlesnake record

ORDINARILY calm individuals who break out in cold sweats every time they hear the word "snake" can now have a private shudder in the quiet of their own living rooms and perhaps will be

with France, Germany, the United States and Great Britain, all of whom recognized his sovereignty and independence. He granted parliamentary government to the people and introduced the land system (unique in the Pacific) under which every male Tongan taxpayer is entitled by law to 8¼ acres of planting land. The great king died in his ninety-seventh year.

Among the benefits enjoyed by this paradise island today are: free compulsory primary education from six to fourteen years, a sub-tropical climate from May to November and tropical "summer" weather from December to April. There are no newspapers—the government issues a news sheet daily which is distributed without charge.

comforted by the fact that most snakes are harmless.

A "bad guy" of the snake world, the Massasauga rattler, which is the only venomous snake in Ontario, is presented in living sound by means of a rattle-record accompanied by the voice of Barbara Froom, a department of lands and forests employee who has made the study of snakes a lifelong hobby.

Miss Froom explains that rattlers are the only venomous snakes in Canada. The Pacific rattler is found in parts of British Columbia, while the prairie rattler is found in parts of southern Alberta and Saskatchewan, and the small, Massasauga rattler, chiefly in the Georgian Bay area of Ontario. She also gives detailed descriptions of rattlesnakes, their habits, habitats and ranges and a section on first aid—"just in case."

The rattlesnake disc, aptly entitled CANADIAN RATTLE-SNAKES, is available from most music stores and is on a Pentagon label (SPL - 301).

A lesson in caution

Traffic safety officers in Metropolitan Toronto have developed a vivid lesson for school children concerning the importance of crossing the street safely.

HOW can you get children to stop, look and listen every time they cross the street?

That's the problem faced by traffic safety officers throughout Ontario, and in their search for an answer they've come upon some ingenious ways to impress upon small fry the need for caution.

In Metropolitan Toronto, traffic safety officers have been using a safety demonstration they call

the "stopping demonstration" for four years now, with excellent results. It impresses vividly on school children the necessity for walking, riding and crossing the street safely at all times.

And it doesn't cost a cent.

It shows the children how little time they'll have to get out of the way of an approaching car, and how the precious seconds between the time both they and the driver react can cost them their life.

Police line the children up in the school yard and call upon volunteers for the walking, running and bicycle stopping demonstrations. In the first phase, the volunteer walks at a normal speed until he hears a pre-arranged signal to stop—usually a beep on the horn of the nearby police car. Other volunteers then measure the distance he has walked between the time the horn was sounded and the time he stopped. Sometimes this may amount to two or three feet.

Stopping tests

The running and bicycle stopping tests are conducted following the same method. Gradually the distance between hearing the signal and stopping widens. When the bicycle is ridden fast, the stopping distance may measure more than 60 feet.

In the last phase of the demonstration, a "dummy" on a string is pulled out in front of a police car approaching at 30 mph. The "careless walker" is a pylon or marker with a doll's head affixed to the top. The police car tries to stop in time, but usually hits the dummy with a resounding thump. It's a vivid demonstration of what can happen to a careless pedestrian, and the children react strongly.

"We've found this to be very effective" says Inspector William Myers, Traffic Safety Bureau, Metropolitan Toronto Police. "It's appreciated by the school principals and it has a very good effect on the kids."

The stopping demonstration was adapted from a safety movie by a member of the Metro Safety Bureau. Unlike the movie, it leaves behind more tangible memories for the school children, with the skid marks and chalk marks from the demonstration serving as mute reminders in the schoolyard for many weeks.

Saying it with Flowers

ON a Salvation Army tag day in England, an officer, with his collecting-box and tray of paper flowers, was standing near the registry office in Sheffield when along came a young couple who asked the Captain if he would stand in as a witness to their wedding—one of their friends had failed to appear.

He responded to the request, and as the ceremony ended, the Captain suggested to the registrar that a prayer should be offered for the newly-weds. The couple were willing, but the official politely but firmly said "No, we have nothing religious here." Undismayed the Captain suggested to the couple that they should go along to the nearby Salvation Army hall and have prayer there.

The Captain's brother, collecting nearby, was hastily dispatched to a nearby florist and then to the hall with his purchase. As the bride and groom entered with the Captain there were the flowers on the holiness table waiting for them. The Captain prayed with and spoke to the couple, who were then presented with the flowers; unfortunately the bride had carried no bouquet. They were pleased at what had been done for them, and promised to attend a meeting in the near future.

Book Reviews

PRICKLY THOUGHTS

THE latest book from the pen of Dr. Paul Rees, vice president-at-large for World Vision International, deals as one would expect with present-day world issues. This publication constitutes more than forty reflections, presenting Christian attitudes to problems such as race and Vietnam — peculiar to the U.S.A. but an issue in many other countries — as well as the general questions regarding death and human suffering.

The book is divided into six sections touching on different as-

pects of the Church's mission in the world. Some of the reflections, which the fly-leaf describes as "an editor's prickly thoughts on what Christians are here for" are as short as 500 words. It is therefore the kind of book that can be read on a bus journey without the danger of going past the stop! One of the author's illustrations refers to a woman missionary, converted in a Billy Graham Crusade in England, who is now a Salvation Army officer working in Brazil.

The title *Don't Sleep Through the Revolution* is an allusion to Rip Van Winkle. The challenge is for Christians to be aware of the tremendous challenges and responsibilities which are theirs. The foreword is by Billy Graham.

Psychological Insights

APPRECIATION for the insights which Christian psychologists bring to the work of counselling is increasing. We owe Dr. James R. Dolby a debt for his enlightening volume *I Too Am Man*. The title derives from the idea of group therapy which is the new name for the sharing of personal experience of success and failure popularized by M.R.A., but which was part of the old-fashioned Army testimony meeting.

Of importance to Salvationists is Dr. Dolby's description of a service which might well have been a meeting leading up to an appeal for candidates for officership and the mixed motives of the kind of young man who might well be among those who publicly respond.

Aspects of prayer, worship, guilt, giving and conversion are also discussed. Particularly valuable are five consecutive chapters dealing with the psychological development of young people from birth to college days.

The book poses many questions for which we must find answers.

Where a dash is printed, the missing word is the required solution. Biblical references are given, to be used if needed.

Clues across

- 1 What the lilies do not do (4)
- 8 "By the — of this ministration they glorify God" (10)
- 9 A poor man is better than this (4)
- 10 Truly? (6)
- 12 Fragment of time in mute (6)
- 13 "The servants did — Him with the palms of their hands" (6)
14. God turned these into a wilderness (6)
- 18 The man who is hasty of this exalts folly (6)
- 19 These of the simple are deceived by seemingly fair speeches and good words (6)
- 21 Rise and fall of the sea twice in the lunar day (4)
- 22 God shall deliver a man from the noisome one (10)
- 23 The Psalmist said God "caused men to — over our heads" (4)

Clues down

- 2 Goliath was a famous one (10)
- 3 In his letter to the Romans, Paul sent greetings to this man and his no. 17 down (6)
- 4 God "— not His own Son" (6)
- 5 The wicked should be ashamed and

basis for the doctrine under study. For example, chapter two, which refers to our first article of belief concerning the "Bible as the Basis of Christian Doctrine" sets out the authority of the Scriptures in comparison with other authorities such as the ancient Christian creeds and the traditions of the Church. The chapter then briefly discusses "Archaeology and the Bible" before considering the scriptural subjects of revelation and inspiration.

The final section of the chapter on the Bible perhaps best illustrates the way in which the new revision extends information and comment contained in the former handbooks. It discusses in detail "How our Bible Came to Us" and reviews the decision of the church councils in confirming what books should be included as being an integral part of the Old and New Testaments. The chapter concludes by referring to the manuscript sources from which modern translations are made. None of this comment was contained in former handbooks so that its present inclusion is an illustration of the scholarly manner in which the revised Handbook deals with the historical and theological background of Salvation Army doctrine. At the same time it maintains a simplicity of expression in order to hold an appeal for one who is new in the faith as well as for one who is seeking to reinforce and expand his understanding of The Salvation Army's articles of belief.

In spite of added details, this Handbook, like its predecessors, is relatively silent concerning non-

essential points which have been a source of conflict and heart-ache in certain quarters of the Church. For example, in the chapter on "The Ultimate Destiny of Man" there is no taking sides in the differences of opinion concerning the millenium. The Handbook simply states "Many Bible predictions related to the time of Christ's coming, and the exact events that will mark such an occasion, are open to different interpretations. Between these differing views The Salvation Army does not undertake to decide, but directs attention to the certainties of Christian doctrine as they affect life and conduct."

A Practical Book

Perhaps the above statement is as good a commentary on the book as one could find. The Handbook is directed to certainties of faith which affect life and conduct or, in other words, it is a practical book which should help Salvationists live out their beliefs. Even the soft, plasticized red cover and the book's convenient five-inch by seven-and-one-half-inch size points to its purpose as a practical handbook for Christian living.

The Salvation Army Handbook of Doctrine, obtainable at the Trade Dept., 259 Victoria St., Toronto 102.

Don't Sleep Through the Revolution by Paul S. Rees; published by Word Books, Waco, Texas. Price \$2.95.

I Too Am Man, by James R. Dolby, Ph.D.; published by Word Books. Price \$3.95.

— Scriptural Crossword Puzzle —

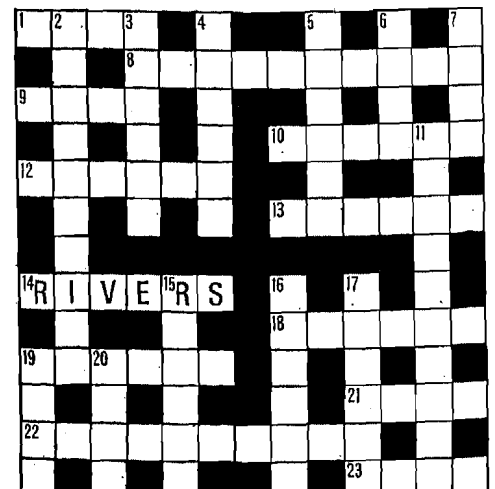
REFERENCES

Across:

1. Luke 12.
8. 2 Cor. 9.
9. Pro. 19.
13. Mark 14.
14. Ps. 107.
18. Pro. 14.
19. Rom. 16.
22. Ps. 91.
23. Ps. 66.

Down:

2. 1 Sam. 21.
3. Rom. 16.
4. Rom. 8.
5. Ps. 31.
6. John 4.
7. Ps. 18.
11. Rom. 15.
15. Pro. 11.
16. 2 Sam. 15.
17. Rom. 16.
19. Ps. 16.



Solution on Page Fifteen

Do you know where these are?

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto 102, marking your envelope "Inquiry."

ANINS, Mrs. Arja Elisa (née Vahatalo). Born January 9, 1944, in Lojo, Finland. Came to Canada in 1965. When last heard from in 1966 believed to have been in Vancouver, B.C. Known to have lived in Toronto in 1968 and has moved from her then-known address. An aunt, Mrs. Sirkka Hietanen, and other relatives are very concerned because of her silence.

COUPAL, Maurice Albert. Born July 25, 1925, in Sturgeon Falls. Last heard from in 1957. His daughter, Mrs. Claire Gagnon, is anxious as to his well-being and would like to see him.

FALSHAW, Kenneth Stanley. Born March 21, 1934, in Manchester, England. Correctional Services work. Last contact was from Toronto, July, 1963. Divorced from Barbara. Mother in England seeks as to his well-being. Concerned that he does not write.

HADDAL, Kaare Inge. Born January 31, 1942, in Ulstein, Norway. Father, Nils Haddal, seeks him. It is said he worked in LeFroy near Markham with the railway.

HANSEN, Inger (née Laerkborg). Born in Denmark June 3, 1933. Left there in 1956 and lived in Vancouver, B.C. Was then Mrs. Poulsen. Following her divorce, and marriage to Carl Hansen, she was known to have remained in Vancouver in 1961. Her mother, Mrs. Agathe Christensen, inquires.

LEE, John James. Born August 28, 1917, in Edinburgh, Scotland. Married. Last known to live in Guelph, Ont., in 1960. Parents: James Harkess Lee (deceased) and Agnes Turnbull Lee (née Johnston, age 83), who anxiously inquires for her son. An aunt living in Toronto also expresses interest. Often speaks of him and wonders where located and how keeping. Please contact us. No address forwarded without consent.

MASON, Sandra Beverly Irene (Sandy). Born June 14, 1952, in Sudbury, Ontario. Single. Height 5'8". Weight 125 lbs. Enjoys working with animals. Letter received May 5, 1969, from Kimberley, B.C., and from Toronto, September 12, 1969, but these may have been posted on her behalf. Parents most anxious to know where she is and how she is. The uncertainty disturbing. Could be with a Lawrence Paquette.

MITCHELL, Alice (née Beaton). Formerly Aitken. Could be known as Mrs. McFadden. Born September 2, 1918, in Scotland. A trained tailoress and costume-maker (theatrical). May be using Alyson as her first name. Has two daughters—Linda and Jean. Came to Canada about 1950 or 1951. When last heard from, in 1960, was living in Winnipeg, Man. Her mother is very desirous of locating her. **PANKOWSKA, Teresa**. Born February 9, 1928, in Poland. To Canada from Germany in 1949. Being sought on behalf of her relatives by Mrs. Clara Glazk of New York whose address we have. **RAYMOND, Ernest Francis**. Parents: Harry and Margaret Raymond. Born

November 20, 1920, in Lindsay, Ont. Went to school in Toronto. Separated from Sadie Morrison. Son, Ernest, wants to meet his father.

ROBSON, John Roberts. Born September 8, 1939, in Lincoln, England. Left England in May, 1961, and was last heard from in December, 1961, when he was living in Montreal, Que. Spoke of moving to St. Rose, Que. His father gets no response to his letters and is constantly concerned. Is a silk screen operator.

SMITH, John Charles. Born March 28, 1933, in Mitcham, England. Could have changed name to Lovell. Left England about 1960 or 1961. Was last heard from in 1962 when he lived in Richmond, B.C. Stepfather, Mr. G. A. Scobell, desires assurance as to present well-being and hopes he will keep in touch.

VESKE, Silja, Dagmar. Former names Hamalainen and Sajankoski. Born July 26, 1915, in Kymi, Finland. Parents: Herman and Amanda. Divorced from the inquirer in 1944 and came to Canada, returning to Finland in July 1963. Settlement of an estate involved.

NOTES IN PASSING

Mrs. Senior-Major Fred Dorin (R) has been promoted to Glory from Portland, Oregon. As Jessie Chalk, Mrs. Dorin was commissioned in Winnipeg in June 1921. In 1944, while stationed in Alaska, the Dorins were part of the transfer of the Army's Alaska operations from Canada to the U.S.A. Western Territory Headquarters.

Mrs. Dorin is remembered for her helpful Bible messages, kindly manner and success in home league and other women's services. Her husband, sons Donald and Melvin, and four brothers survive her.

The eighty-fifth anniversary of Owen Sound Corps will be celebrated November 15th - 16th. Previous officers, soldiers and friends are invited to send greetings to Major David McNeilly, P.O. Box 395, Owen Sound, Ont.

Bracebridge Corps, Ont., will be celebrating its eighty-fifth anniversary on November 29th - 30th. Previous corps officers are invited to send messages of greetings and relate an interesting incident which happened while stationed at the corps. Please send to Captain Wallis Stainton, P.O. Box 383, Bracebridge, Ont.

Metro Toronto Congress

Leaders:

Commissioner and Mrs. Clarence D. Wiseman

Friday, October 31st

8:00 p.m. — Congress Rally — Toronto Temple

Saturday, November 1st

7:30 p.m. — "Take-over Bid" — Massey Hall

Sunday, November 2nd

2:45 p.m. — Dramatic presentation and scenes from "Take-over Bid" — Massey Hall

Speaker: Lieut.-Commissioner (Dr.) Bram Cook (renowned sociologist from New Zealand)

Subject: "Drug Addiction and Contemporary 20th Century Social Problems"

7:00 p.m. — Evangelistic Rally — Massey Hall

Plan to attend these special meetings

COMING EVENTS

Commissioner and Mrs. C. Wiseman

Toronto, Metro-Toronto Congress, Sat.-Mon., Nov. 1-3; Hamilton, ACSAL annual meeting (morn.); Ottawa, social officers' conference (even.), Fri., Nov. 7; Brampton, Sat.-Sun., Nov. 8-9; Montreal (Canadian Council of Churches), Mon., Nov. 24; Willowdale, Sat.-Sun., Dec. 6-7

Colonel and Mrs. Geoffrey Dalziel

Toronto (D.Y.S.'s conference), Mon., Nov. 3; Ottawa (social officers' conference), Fri.-Mon., Nov. 7-10; Bermuda Congress, Fri.-Tues., Nov. 14-18; Trenton, Sat.-Sun., Nov. 22-23; Toronto Training College, Tues., Nov. 25; Peterborough, Sat.-Sun., Dec. 6-7

Colonel and Mrs. Alfred Simester

Brockville, Sat.-Sun., Nov. 15-16; Etobicoke, Sun., Nov. 23

Colonel and Mrs. Frank Moulton: Essex, Sat.-Sun., Nov. 15-16

Colonel and Mrs. Wm. Ross: Picton, Sun., Nov. 9; Owen Sound, Sat.-Sun., Nov. 15-16

Lieut.-Colonel and Mrs. Eric Coward: Oshawa, Sun., Nov. 9 (even.); Rowntree, Sun., Nov. 30

Lieut.-Colonel and Mrs. Cyril Everitt: Oshawa, Tues., Nov. 25

Lieut.-Colonel Stanley Preece: Mount Dennis, Sun., Nov. 9 (aff.)

Mrs. Lieut.-Colonel H. G. Roberts: Willowdale, Tues., Nov. 4

Brigadier and Mrs. Ernest Falle: Brantford, Sat.-Sun., Nov. 29-30

Brigadier Doris Fisher: Fenelon Falls, Sat.-Sun., Nov. 8-9

Major and Mrs. Norman Bearcroft: Oakville, Sat.-Sun., Nov. 15-16; Bloor Central, Sun., Nov. 23; Etobicoke, Sat.-Sun., Nov. 29-30

Major Joe Craig: Chatham, Sun., Nov. 16; London South, Sun., Nov. 30

Major Margaret Green: Galt, Sat.-Sun., Nov. 8-9; Dunnville, Sat.-Sun., Nov. 15-16; Ingersoll, Sun., Nov. 23

Colonel Albert Dalziel (R): Etobicoke, Sun., Nov. 9 (morn.), Sun., Nov. 16 (morn.)

Colonel Alfred Dixon (R): Burlington, Sun., Nov. 9

TERRITORIAL EVANGELISTS

Major and Mrs. William Davies: Windsor, N.S., Sat.-Sun., Nov. 1-2; Fredericton, Tues.-Sun., Nov. 4-9; Amherst, Tues.-Wed., Nov. 11-12; Saint John Central, Thurs.-Sun., Nov. 13-16; Sussex, Tues.-Thurs., Nov. 18-20; Charlottetown, Fri.-Sun., Nov. 21-23

Captain William Clarke: Powell River, Sat.-Thurs., Nov. 1-6; Chilliwack, Sat.-Thurs., Nov. 8-13; Kelowna, Sat.-Mon., Nov. 15-24; Trail, Tues.-Sun., Nov. 25-30

OFFICIAL GAZETTE

Promotions:

To be Captain
Lieutenants Ellis Cuff, Ernest Martin

Appointments:

Captains Marie Hansen, Bethany Girls' Home and Hospital, Saskatoon; Robert Kerton, Men's Social Service Centre, Vancouver; Jean Robb, Catherine Booth House, Vancouver

Clarence Wiseman

Territorial Commander

SOLUTION TO SCRIPTURE CROSSWORD

CENT. 17, SISTER. 19, HOPE. 20, APSE. 11, LIKE-MINDED. 15, RETAIN. 16, AS- 4, SPARED. 5, SILENT. 6, WELL. 7, STAY. RIDE. DOWN. 2, PHILISTINE. 3, NERBUS. HEARTS. 21, TIDE. 22, PESTILENCE. 23, STRIKE. 10, RIVERS. 18, SPIRIT. 19, LIA. 10, REALTY. 12, MINUTE. 13, ACROSS. 1, SPIN. 8, EXPERIMENT. 9,

Boxes of Christmas Cards

All with Scripture text and envelopes

Candlelight	18 cards \$.95
Golden Splendour	21 " 1.00
Christmas Fantasy	18 " 1.50
Christmas Tidings	21 " 1.25
Spirit of Christmas	18 " 1.00
Silent Night	18 " 1.25
Happiness is Christmas	21 " 1.25
Christmas Cameos	21 " 1.25
Deluxe Assortment	21 " 1.00
Peace on Earth	16 " 1.00
Golden Christmas	18 " 1.50

ALL ONE KIND

Bible Text No. G9837	50 cards \$1.50
Bible Text No. 4496	100 " 4.00
Bible Text, No. 4432	100 " 4.00
Friendship Book 1970	1.50

CHRISTMAS BOOKLETS

Thoughts	.39
Christmas Blessings	.39
The Christmas Vision	.39

POSTAGE ADDITIONAL

THE SALVATION ARMY TRADE DEPARTMENT

259 Victoria Street, Toronto 205, Ontario



As fast as Harriet gathered together a little bit of money and bought some trifle for her home, they would come in and carry it off.

Chapter 4

Salvation Wonder

KNEELING with the praying comrades around her was a one-time drunkard, Billy McKernon. Surely here was work for him! After some hesitation he went to her. Recognizing in him someone who would understand, Harriet cried to him "What has tha' dun wi' t' appetite for t' drink?"

"Ah put it on t' altar" said Billy.

"Can tha' put mine theer, too?" was the wishful question.

"Ah can't do that for thee, lass, but Jesus can tak' it from thee if tha'lt put thine theer thyself."

With clumsy words and tender heart Billy showed her the way and at last Harriet wonderingly claimed salvation from her sins. She was fairly on the way to being able to sing in a wavering voice "I know I shall be there."

All trembling and timid as a child, she made her way home, Faith going with her, and there told her husband of the step she had taken.

He jeered at her, mocking what he could not understand.

"Yo' saved! Yo'll noan be saved when t' clock strikes ten. Tha'lt surely want tha' ten o'clocks!"

Laughing again, he watched the clock as the minute hand slowly moved the ten spaces to the hour. He went off for his supper beer, but Harriet gained the first victory of her Christian life. Perhaps it should be counted the second for she had not stormed at Alfred when he mocked, as she surely would have done an hour or so earlier.

Having her soul cleansed made

Harriet look to temporal cleanliness. Within that first hour she tidied up her sticks of furniture, such as they were, and, Alfred not having returned, took the very clothing from her back and washed it. When he did come in, he could scarcely believe that what he saw was actual fact. He made up his mind to await developments, for such there surely would be if this mania of Harriet's continued.

There *were* developments. At the time of her conversion Harriet's debts amounted to twenty

pounds — a large sum in those days. And Harriet now wanted some simple furnishings for her Christian home.

She tried her old trade of selling sand-scurers. With no money for food, she went hungry on her first trip, nearly collapsing through weakness.

"Ah couldn't hug t' basket wi' scourers in, and Ah giv' up t' hawking for fear o' t' bad company Ah might find myself in" was her comment. After all, it is just as well to keep out of temptation if possible. Anyway, that was no way in which to "addle t' brass" to pay her debts.

"Brass" she must have. The debt-collectors were as persistent as ever. As fast as Harriet gathered together a little bit of money

THE STORY SO FAR

As a young girl, Harriet possessed a high spirit of adventure. After a period in domestic service, she commenced to sell oranges at a Yorkshire pithead as the miners came up after their shift. Her humour and fair dealing built up her trade quickly and she was soon known as "Orange Harriet."

Unfortunately her profits went more to the local tavern than to her pocket. After she was married, Harriet spent her time drinking and Alfred, gambling, which resulted in the loss of everything due to debt.

Their children did not know a real home. One night, as Harriet shuffled along the road in a drunken stupor, she heard a child singing in a Salvation Army open-air meeting. It was her daughter, Faith. Harriet followed the Salvationists back to their hall and that night knelt at the Mercy Seat.

NOW READ ON

and bought some trifle for her home, they would come in and carry it off. A publican to whom she owed money came jeering round the Salvation Army open-air ring, shutting her mouth for fear of his lurid remarks. But she gained the strength to break that bond and testified before him eloquently.

Salvation helped her. Where she had been slovenly in her appearance, dirty and unkempt, she was now clean and her poor clothes were mended. She was her own recommendation and soon she had all the work she could manage. Washing, cleaning, even getting in coal — she did anything that would help her to attain her object.

Folk ready to help her sent furniture. A table came marked underneath: "From Harriet's big Father" but that went the way of everything else after a few days and the neighbours were full of mockery.

At first life was not too easy down at "T' Army." They were not really used to such right-about turns as Harriet had made. She was so forthright in her testimony, so literal and childlike in her acceptance of all that salvation meant, that some feared a backsliding and open disgrace and would not sit with her on the platform.

"They're feared Ah'm smitten

She practised and preached the gospel in her own town and her fame spread. To other towns she went. She was brought to London by Salvation Army authorities and there, in her rough Yorkshire dialect, told the story of her life before notable audiences.

In her clogs and shawl she billeted in beautiful homes, where she could scarcely be persuaded to walk on the carpets or to take the excellent food prepared for her. People gathered to see the "Salvation Wonder" but amid it all she remained as simple as in the first days of her conversion.

Some came to see her in her humble home, thinking it a privilege to share the rooms and food of this miracle of grace. So clean and fresh was she, and all she owned, that the days of filth and misery seemed like a bad dream.

In one home she visited, new clothing was given to her and a maid sent to help her to dress.

"Nay, lass," said Harriet "Ah know well how t' don myself."

And as simply spoke to highly placed ladies. Of one such she inquired: "Hast'a given tha' heart to God?" The woman was so wrought upon by her faithful witness that with tears she sought Christ.

In the company of people convicted by Harriet's earnest speaking were men who became officers, folk from her own town, women who had shared her life of sin. No more definite evidence of her conversion through the power of Christ could be found than that she led her fellow-sinners to His feet.

She was not given many years in which to redeem her pitifully wasted life; but at the end, when she had done all she could in her Lord's service and life was nearing its close, she exclaimed: "Tak' this message to all my owd friends: 'It's worth while to live right. It pays when dying.'"

Seventy years and more have gone since Orange Harriet found the secret of a happy life. The remedy for all misery and despair is still the same.

THE END

NEXT WEEK

A new short serial story by Edwin H. Sheard "Sergeant-Major in the Andamans."